8.

A FORME OF Common Prayer:

To be uſed upon the 17th of November, and the 8th of December:

On which dayes a Faſt is appointed by His MAJESTIES Proclamation,

For the removing of the Plague, and other Judgements of God, from this Kingdom.

Set forth by Authority.

¶ Imprinted at London by ROBERT BARKER, Printer to the Kings moſt Excellent MAJESTIE: And by the Aſſignes of JOHN BILL, 1640.

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A Prayer,

For the High Court of Parliament, to be read in such place of these Prayers after the Letany, as the Minister shall think fit.

MOst gracious God, we humbly beseech thee, as for this kingdom in generall, so especially for the High Court of Parliament, under our most Religious and Gracious King, at this time assembled; That thou wouldest be pleased to blesse and direct all their Consultations, to the preservation of thy glory, the good of thy Church, the safety, honour, and welfare of our Soveraign and his Kingdoms. Lord look upon the humilitie and devotion vvith which they are come into thy courts;

And they are come into thy houſe in aſſured confidence upon the Merits and Mercies of Chriſt (our bleſſed Saviour) that thou wilt not deny them the Grace and Favour which they beg of thee. Therefore O Lord, bleſſe them with all that wiſdom, which thou knoweſt neceſſary to ſpeed, and bring great Deſignes into Action, and to make the maturity of his Majeſties and their Counſels, the happineſſe and bleſsing of this Commonwealth. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg, in the Name and mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. Amen.

The

The Preface.

WE are taught by many and sundry examples of holy Scriptures, that upon occasion of particular Punishments, Afflictions, and Perils, which God of his most just judgement hath sometimes sent amongst his people, to shew his anger against sin, and to call them to repentance, and to the amendment of their lives, all men ought to be provoked, and stirred up to more fervencie, and diligence in Prayer and Fasting, and Almes-deeds, to a more deep consideration of their consciences, to ponder their unthankfulnesse, and forgetfulnesse of Gods mercifull benefits towards them, with craving of pardon for the time past, and to ask his assistance for the time to come to live more godly, and so to be defended and delivered from all further perils and dangers.

2 Sa.24.14. 2 Chr.20.5 2 Kin.19.1. Jonah 3. Esth.14.13 Dan.9.4.

This was done by the vertuous Kings, *David*, *Iosaphat*, and *Ezekias*, in their distresses of Pestilence, War, & forraign Invasions. So did the King and people of *Nineve*, and *Hester* fall to humble Prayers in like perils of their people. So did *Daniel* in his captivity, and many other moe in their severall troubles and afflictions. Now therefore calling to minde that God hath been provoked by us to threaten, and to visit us at this present, both with the Plague, and other grievous Judgements; It hath been thought meet to excite and stir up all godly people within this Realm, to pray earnestly and heartily to God to forgive us our sins, and consequently to turn away his deserved wrath from us, and to restore us to his gracious favour. And although it is every Christian mans duty, of his own devotion to pray at all times; yet for that the corrupt nature of man is so slothfull and negligent herein, he hath need by often and sundry means to be stirred up, and put in minde of his duty, according as is now commanded by His most Pious and Sacred Majestie.

THE ORDER FOR Morning Prayer.

Let the Minister, beginning Service, read with a loud voyce one of these sentences of Scripture.

CDirect us, O Lord, and yet in thy iudgement, not in thy fury, lest we shoulde be continued, and brought to nothing. Jerem. 10.

Rent your hearts, and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one as is sorry for your afflictions. Joel 2.

Dearly

DEarly beloved brethren, the ſcripture moveth us in ſundry places to acknowledge and confeſſe our manifold ſins and wickedneſſe, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſſe them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſſe of the ſame, by his infinite goodneſſe and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which be requiſite and neceſſary, aſwell for the body as the ſoul. Wherefore I pray and beſeech you as many as be here preſent, to accompany me with a pure heart and humble voice, unto the Throne of the heavenly grace, ſaying after me.

¶ A generall confeſſion to be ſaid of the whole Congregation after the Miniſter, kneeling.

ALmighty and moſt mercifull Father, We have erred and ſtrayed from thy wayes like loſt ſheep, We have followed too much the devices and deſires of our own hearts, We have

have offended against thy holy lawes, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confesse their faults; Restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesu our Lord: And grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sins to be pronounced by the Priest alone.

ALmightie God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them which truely repent, and unfainedly beleeve his holy Gospel; Wherefore we beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last

we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Minister begin the Lords prayer with a loud voyce.

OUr Father which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evil, for thine is the kingdom, the power, and the glorie, for ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the Father, and to the Son, and to the holy Ghost:

As it was in the beginning, is now and ever shall be, world without end. Amen.

Praise ye the Lord.

¶ A

A Psalme.

¶ Then shall be said this Psalme following, in stead of *Venite exultemus*, one Verse by the Priest, and another by the People or the Clerk.

Come, let us humble our selves, and fall down before the Lord with reverence and fear. Psal. 95.

2 For he is the Lord our God, and we are his people, and the sheep of his pasture. Psal. 100.

3 **If a man will not turn, God will whet his sword, he hath bent his bowe, and made it ready.** Psal. 7.

4 Let us repent, and turn from our wickedness, and our sins shall be forgiven us. Acts 3.

5 **Let us turn, and the Lord will turn from his heavy wrath, and will pardon us, and we shall not perish.** Jonah 3.

6 For we acknowledge our faults, and our sins are ever before us. Psal. 51.

7 **We have provoked thine anger, O Lord, and thy heavy displeasure is kindled against us.** Lam. 3.

8 But there is mercy with thee, that thou mayest be feared, and thou art full of compassion. Psal. 130.

9 **Thy hand is not shortned, that thou**

canſt not help, neither is thy goodneſſe abated, that thou wilt not hear.

Iſaiah 65. 10 Thou haſt promiſed, O Lord, that before we cry, thou wilt hear us, and whileſt we yet ſpeak, that thou wilt have mercy upon us.

11 **They that truſt in thee ſhall not be confounded, neither ſhall any that call upon thee be deſpiſed.**

Tob. 3. 12 For thou art the onely Lord, who woundeſt,
Job 5. and doeſt heal again; who killeſt and reviveſt,
Oſe. 6. bringeſt even to hell, and bringeſt back again.

Pſal. 22. 13 **Our fathers hoped in thee, they truſted in thee, and thou didſt deliver them.**

14 They called upon thee, and were helped, they put their truſt in thee, and were not confounded.

Pſal. 6. 15 **O Lord, rebuke not us in thine indignation, neither chaſten us in thy heavie diſpleaſure.**

Pſal. 25. 16 O remember not the ſins and offences of our youth, but according to thy mercy think thou upon us, O Lord, for thy goodneſſe.

17 **Have mercy upon us, O Lord, for we are weak; O Lord heal us, for our bones are vexed.**

Baruch 3. 18 And now in the vexation of our ſpirits, and
Jonah 2. the anguiſh of our ſouls, we remember thee, and we cry unto thee: Hear, Lord, and have mercy.

Dan. 9. 19 **For thine own ſake, and for thy holy Names ſake, incline thine ear, and hear, O mercifull Lord.**

20 For

20 For we do not pour out our prayers before thy face, trusting in our own righteousnesse; but in thy great and manifold mercies.

21 **Wash us throughly from our wickednesse, and cleanse us from our sins.** Psal. 51.

22 Turn thy face from our sins, and put out all our misdeeds.

23 **Make us clean hearts, O God, and renew a right Spirit within us.**

24 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be mercifull unto our sins, for thy Names sake.

25 **The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.**

26 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

27 **So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alwayes be shewing forth thy praise from generation to generation.** Psal. 79.

Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

¶ The Pſalmes appointed, are the 6. 32. 38. 39. 51. 90. 91. 102. 130. 143. whereof the five firſt are to be read at Morning, and the five laſt at Evening prayer.

Domine, ne in furore. Pſal. 6.

O Lord rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

Beati quorum. Psal. 32.

BLessed is he whose unrighteousnesse is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousnesse have I not hid.

6 I said, I will confesse my sins unto the Lord: and so thou forgavest the wickednesse of my sin.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be holden with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercie embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull, all ye that are true of heart.

Domine, ne in furore. Psal. 38.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heavie displeasure.

2 For thine arrowes stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden too heavy for me to bear.

5 My wounds stink and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of my eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.

12 They also that sought after my life laide snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies liue, and are mightie: and they that hate mee wrongfully are many in number.

20 They also that reward euill for good, are

against me: because I follow the thing that good is.

21 Forsake me not O Lord my God: be not thou farre from me.

22 Hast thee to helpe me: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make

make me not a rebuke vnto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recouer my strength: before I goe hence, and bee no more seene.

Miserere mei, Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy help againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

14 Deliuer mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the wals of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Domine, refugium. Psal. 90.

LORD, thou hast beene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeares in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For wee consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes

are gone: We bring our yeares to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our dayes: that we may apply our hearts vnto wisdome.

13 Turne thee againe, O Lord, at the last: and be gratious vnto thy seruants.

14 O satisfie us with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort us againe, now after the time that thou hast plagued us: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat, Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in darknesse: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and tenne thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eies shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy waies.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lion and Adder: the young Lion and the Dragon shalt thou tread vnder thy feete.

14 Because hee hath set his loue vpon mee, therefore shall I deliuer him: I shall set him vp, because

because he hath knowne my Name.

15 Hee shall call vpon mee, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Domine, exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto me when I call, O heare me and that right soone.

3 For my dayes are consumed away like smoake: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderneſſe: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants thinke upon her stones: & it pitieth them to see her in the dust.

15 The Heathen shall feare thy Name, O Lord: and all the kings of the earth thy Majestie.

16 When the Lord shall build up Sion: and when his glory shall appeare.

17 When hee turneth him unto the prayer of the poore destitute: & despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be borne shall praise the Lord.

19 For he hath looked downe from his Sanctuarie: out of the heaven did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serve the Lord.

23 Hee brought downe my strength in my

iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeeres they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

De profundis. Psal. 130

OUt of the deepe have I called unto thee, O Lord: Lord heare my voice.

2 O let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doth waite for him: in his Word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shal redeem Israel: from all his sins.

Domine,

Domine, exaudi. Pſal. 143.

HEare my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſſe ſake.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living bee juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life downe to the ground: hee hath laid me in the darkeneſſe, as the men that have been long dead.

4 Therefore is my ſpirit vexed within mee: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy workes: yea, I exerciſe my ſelfe in the workes of thy hands.

6 I ſtretch forth my hands unto thee: my ſoule gaſpeth unto thee, as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit wareth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindnes betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift up my ſoule unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to doe the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſſe

11 Quicken me, O Lord, for thy Names

sake: and for thy righteousnesse sake, bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy servant.

¶ The Psalmes ended, reade one of these Chapters following for the first Lesson, 1. *King.* 8. 2. *Sam.* 24. *Ioel* 2. *Ionas* 3.

Te Deum laudamus.

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heauens and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen and earth are full of the Maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiestie.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou haddest ouercome the sharpnesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to bee our Iudge.

We therefore pray thee help thy seruants: whom thou hast redeemed with thy precious bloud.

Make them to be numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouern them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without end.

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

¶ For the ſecond Leſſon, read one of theſe Chapters, *S. Matth.* 6. or 8. or 9. *S. Luke* 13.

BLeſſed be the Lord God of Iſrael: for hee hath viſited and redeemed his people.

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.

As he ſpake by the mouth of his holy Prophets: which have beene ſince the world began.

That we ſhould be ſaved from our enemies: and from the hands of all that hate us.

To performe the mercy promiſed to our forefathers: and to remember his holy Covenant.

To performe the oath which he ſware to our forefather Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might ſerve him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou Childe ſhalt be called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from on high hath viſited us.

To give light to them that sit in darkenesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall bee: world without end. Amen.

¶ Then shall be saide the Creed by the Minister, and the people standing.

I Beleeve in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered under Pontce Pilate, was crucified, dead and buried, hee descended into hell, the third day hee rose againe from the dead, hee ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence shall hee come to judge the quicke and the dead. I beleeve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgivenesse of sinnes, the resurrection of the body, and the life everlasting. Amen.

¶ And

¶ And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Answere.

And with thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes and People, shall say the Lords prayer in English with a loud voyce.

Our Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer. Amen.

¶ Then the Priest standing vp, shall say,

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ The first Collect.

O Most mercifull and gracious Lord, we wretched and miserable sinners humbly beseech thee in mercy and compassion to behold our great afflictions: for thy wrath is gone out, and thine indignation is kindled against us. We confesse, O Lord, that thy judgements are just, for we have multiplied

our transgressions like the sand of the sea, and the cry of them hath been so great, that it hath pierced the heavens, and called for vengeance against us: But we beseech thee, O Lord, forget not thou to be gracious, and shut not up thy loving kindnesse in displeasure; turn thee again, and be mercifull unto thy servants. Help us, O God of our salvation, for the glory of thy Name; O deliver us, and be mercifull unto our sins for thy Names sake: Take thy Plague, and all other Judgements from us, that we be not consumed by the means of thy heavy hand upon our sins. O satisfie us with thy mercy, and that soon; so shall we that be thy people, and sheep of thy pasture, give thee thanks for ever, and will alwayes be shewing forth thy praise from generation to generation. Grant this, O mercifull Father, we beseech thee, for Jesus Christ his sake our onely Saviour and Redeemer. Amen.

¶ The second Collect for Peace.

O God which art author of Peace, and lover of Concord, in knowledge of whom standeth our eternall life, whose service is perfect freedom, defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kinde of danger: but that all our doings may be ordered by thy governance, to do alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ Here followeth the Letanie.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation

Good Lord deliver us.

From all blindnesse of heart, from pride, vain glory, and hypocrisie, from envy, hatred, and malice, and all uncharitablenesse

Good Lord deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh and the devil

Good Lord deliver us.

From lightning and tempest, from plague, pestilence and famine, from battell and murther, and from sudden death

Good Lord deliver us.

From all sedition and privy conspiracy, from all false doctrine and heresie, from hardnesse of

heart,

heart, and contempt of thy Word and Commandment

Good Lord deliver us.

By the mysterie of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptisme, Fasting, and Temptation

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Crosse and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascention, and by the coming of the holy Ghost

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgement

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy Church universally in the right way.

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy servant Charles, our most gracious King and governour.

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and preſerve our gracious Queen Mary, Prince Charles, and the reſt of the Royall Progeny.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobility, with grace, wiſdom and underſtanding.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and keep the Magiſtrates, giving them grace to execute Juſtice, and to maintain Truth.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations, unity, peace, and concord.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart

to

to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived.

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travell by land or by water, all women labouring of childe, all sick persons and young children, and to shew thy pitie upon all prisoners and captives.

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee to hear us, good Lord.

That

That it may please thee to have mercy upon all men.

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God, that takest away the sins of the world.

Grant us thy peace.

O Lamb of God, that takest away the sins of the world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evil. Amen.

The Versicle.

O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee, in all our troubles and adversities, whensoever they oppresse us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of thy goodnesse they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou diddest in their dayes, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercie hear our prayers.

O Son of David have mercie upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ.

Graciously hear us, O Lord Christ.

The Versicle.

O Lord let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

℣ Let us pray.

Eternall God, and most gracious Father, we confesse that by our manifold transgressions we have deserved whatsoever thy law hath threatned against sinners; Our contempt of thy divine Service is great, and we hear thy Word, but obey it not; Our charity

charity to our neighbour is cold, and our disobedience aboundeth. Religion is with many of us, as in too many places besides, made but a pretence for other ends then thy service: and there hath been little or no care among us to keep Truth, and Peace together, for the preserving of both Church and State. Forgive us, O Lord, forgive us these, and all other our grievous sins. Send us light in our understandings, readinesse and obedience in our wils, discretion in our words and actions, true, serious and loyall endeavours for the peace and prosperitie of our Jerusalem, the Unitie and Glory of this Church and State, that we may love it, and prosper in it, that we may be guided by thy Grace in this life, and received to thy Glory in the life to come, through Jesus Christ our Lord. Amen.

GRant we beseech thee, Almighty God, that we which for our evill deeds, and our great unthankfulnesse are worthily punished, by the comfort of thy Grace may mercifully be relieved through our Lord Jesus Christ. Amen.

ALmighty and most mercifull Father, who for our many and grievous sinnes (those especially which we have committed since our last solemn humiliation before

thee) might moſt juſtly have cut us off, but in the multitude of thy mercies haſt hitherto ſpared us: Accept, we moſt heartily beſeech thee, our unfeigned ſorrow for all our former tranſgreſſions, and grant that we may never ſo preſume of thy mercy, as to deſpiſe the riches of thy goodneſſe, but that thy forbearance, and long ſuffering may lead us to repentance, and amendment of our ſinfull lives, to thy honour and glory, and our eternall ſalvation at the laſt day, through Jeſus Chriſt our Lord. Amen.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names ſake, turn from us all thoſe evils that we moſt righteouſly have deſerved: and grant that in all our troubles we may put our whole truſt and confidence in thy mercie, and evermore ſerve thee in holineſſe and pureneſſe of living, to thy honour and glory, through our onely Mediatour and Advocate Jeſus Chriſt our Lord. Amen.

¶ A prayer for the Kings Majeſtie.

O Lord our heavenly Father, High and Mightie, King of kings, Lord of lords, the only Ruler of princes, which doeſt from thy throne behold all the dwellers upon earth, moſt heartily we beſeech thee with thy favour

to

to behold our most gracious Soveraigne Lord King CHARLES, and to replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince CHARLES, and the rest of the Royall progeny.

ALmighty God the fountain of all goodnes, we humbly beseech thee to blesse our most gracious Queen Mary, Prince Charles, and the rest of the Royall progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord.

ALmighty and everlasting God, which onely worketh great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

A prayer of Chrysostome.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2. Corinthians 13.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

The

The latter Service.

The Prieſt ſtanding at the north ſide of the Lords table, ſhall ſay,

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

ALmighty God unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Chriſt our Lord, Amen.

Miniſter.

GOD ſpake theſe words, and ſaid, I am the Lord thy God; thou ſhalt have none other gods but me.

People

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likenes of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my Commandments.

People.

Lord have mercie upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant,

ſervant, thy cattell, and the ſtranger that is within thy gates: for in ſix dayes the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord have mercie upon us, and incline our hearts to keep this law.

Prieſt.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Prieſt.

Thou ſhalt do no murther.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Prieſt.

Thou ſhalt not commit adultery.

People

Lord have mercy upon us, and incline our hearts to keep this law.

Prieſt.

Thou ſhalt not ſteal.

People.

Lord have mercy upon us, and incline our hearts to keep this law.

Priest.

Thou shalt not bear false witnesse against thy neighbour.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Priest.

Thou shalt not covet thy neighbours house, Thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

People.

Lord have mercy upon us, and write all these thy lawes in our hearts, we beseech thee.

℣ Let us pray.

ALmightie God, whose kingdom is everlasting, and power infinite, have mercie upon the whole Congregation, and so rule the heart of thy chosen servant CHARLES our King and Governour, that he knowing whose Minister he is, may above all things seek thy honour and glorie: and that we his Subjects, duely considering whose authority he hath, may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost who liveth and reigneth ever one God, world without end. Amen.

The

The Collect.

ALmighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchednesse, may obtain of thee, the God of all mercy, perfect remission and forgivenesse, through Jesus Christ.

GRant Lord, we beseech thee, that the course of this world may be so ordered by thy governance, that thy Church may joyfully serve thee in all godly quietnesse, through Jesus Christ. Amen.

The Epistle. Joel 2. 12.

TUrn you unto me, with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God, for he is gracious and merciful, long-suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turn and forgive: and after his chastening, he shall let your encrease remain for meat and drink-offerings unto the Lord your God. Blow out with the trumpet in Sion, proclaim a fasting, call the Congregation, and gather the people together: warn

the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the Priests serve the Lord between the Porch and the Altar, weeping, and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the Heathen be Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel. Matth. 6. 16.

When ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where theeves break thorow and steal, but lay up for you treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow nor steal. For where your treasure is, there will your hearts be also.

I Beleeve in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation came down from heaven, and was incarnate by the holy Ghost of the Virgin Marie, and was made man, and was crucified also for us under Pontius Pilate, He suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdome shall have no end. And I beleeve in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I beleeve one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

After the Nicene Creed shall follow the Sermon, or the Homily of Repentance herewith published.

St. Matth. 5.

LEt your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

Let us pray for the whole state of Christs Church militant here on earth.

ALmighty and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully (to accept our alms and) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universall Church with the spirit of truth, unity and concord: and grant that all they that do confesse thy holy Name, may agree in the truth of thy holy word, and live in unitie and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governours, and specially thy servant CHARLES our King, that under him we may be godly and quietly governed. And grant unto his whole Councell, and to all that be put in authoritie under him, that they may truly and indifferently minister justice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Give grace

If there be no almes given unto the poor, then shall the words (*of accepting our alms*) be left out unsaid.

grace (O heavenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, and specially to this Congregation here present, that with meek heart and due reverence, they may hear and receive thy holy word, truely serving thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other adversitie: Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

O Most mightie God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sinne, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sins; Spare us therefore, good Lord, Spare thy people, whom thou hast redeemed. Enter not into judgement with thy Servants, which be vile earth, and miserable sinners, but so turn thine ire from us, which meekly acknowledge our vilenesse,

and

and truly repent us of our faults; so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

ALmightie and everlasting God, mercifully look upon our infirmities and miseries, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord. Amen.

O Lord we beseech thee favourably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodnesse, for the glory of thy Name, through Jesus Christ our Saviour, who liveth, &c.

ASsist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainement of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. Amen.

OAlmightie Lord and everliving God, vouchsafe, we beseech thee, to direct, sanctifie, and govern, both our hearts and bodies, in the wayes of thy Lawes, and in the

works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

ALmighty and everlasting God, which art alwayes more ready to hear then we to pray, and art wont to give more then either we desire, or deserve: pour down upon us the abundance of thy mercy, forgiving us those things, whereof our conscience is afraid, and giving unto us that, which our prayer dare not presume to ask, through Jesus Christ our Lord. Amen.

ALmighty God, which hast promised to hear the petitions of them that ask in thy Sons Name, we beseech thee mercifully to encline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

The peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

THE

THE ORDER FOR Evening Prayer.

CORrect us, O Lord, and yet in thy judgement, not in thy fury, lest we should be consumed, and brought to nothing.

Rent your hearts, and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sorry for your afflictions.

DEarely beloved brethren, the scripture moveth us in sundry places to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgive-

nesse of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things that be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A generall confession to be said of the whole congregation after the minister, kneeling.

ALmighty and most mercifull Father, We have erred and strayed from thy wayes like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy lawes, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confesse their faults; Restore thou them that be penitent, according to thy promises declared unto mankinde in

Christ

Christ Jesu our Lord; And grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of sinnes to be pronounced by the Priest alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolveth all them which truely repent, and unfainedly beleeve his holy Gospel. Wherefore we beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall joy, through Jesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Minister begin the Lords prayer with a loud voyce.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come.

Thy

Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And leade us not into temptation: but deliver us from evill: for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to helpe us.

Priest.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

Praise ye the Lord.

Read the Psalmes that were left unread at Morning Prayer.

For the first Lesson, read one of the Chapters appointed, and unread at Morning Prayer.

Then the Magnificat, or the Psalme, O come let us humble our selves, &c. as before in Morning Prayer.

Magnificat.

Magnificat. Luke 1.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throwout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

For the ſecond Leſſon read one of theſe Chapters, Rom. 6. or, 1 Cor. 10. beginning at the firſt verſe, and ending with the fifteenth, or, 2 Cor. 9. or, 1 Theſ. 4.

GOD be merciſull unto us, and bleſſe us: and ſhew us the light of his countenance, and be merciſull unto us.

That thy way may be known upon earth: thy ſaving health among all Nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the Nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the Nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſſe us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Sonne, and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Then

¶ Then ſhall be ſaid the Creed by the Miniſter, and the people, ſtanding.

I Beleeve in God the Father Almighty, maker of heaven and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceived by the holy Ghoſt, born of the Virgine Mary, ſuffered under Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead. I beleeve in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. Amen.

The Lord be with you.

Anſwer.

And with thy ſpirit.

Miniſter.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Miniſter, clerks and people, ſhall ſay the Lords prayer in Engliſh with a loud voice.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. For thine is the kingdome, the power, and the glory, for ever and ever. Amen.

¶ Then the Priest standing up, shall say,

O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord save the King.

Answer.

And mercifully heare us when we call upon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou O God.

Priest.

Evening Prayer.

Prieſt.

O God make cleane our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

The firſt Collect.

TUrn thou us, O good Lord, and ſo ſhall we be turned; be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, faſting, and praying, for thou art a mercifull God, full of compaſſion, long-ſuffering, and of great pitie. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy; Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, for Jeſus Chriſts ſake our only Saviour and Redeemer. Amen.

The ſecond Collect.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed: give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandements, and alſo that by thee we being defended from the fear of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Saviour. Amen.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake, turn from us all those evils that we most righteously have deserved: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holinesse and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. Amen.

¶ A prayer for the Kings Majestie.

O Lord our heavenly Father, High and Mighty King of kings, Lord of lords, the onely Ruler of princes, which doest from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Soveraign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince CHARLES, and the rest of the Royall Progenie.

ALmighty God, the fountain of all goodnesse, we humbly beseech thee, to blesse

our most gracious Queen Mary, prince Charles, and the rest of the Royall Progeny: Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting Kingdome, through Jesus Christ our Lord. Amen.

ALmighty and everlasting God, which onely workest great marveils, send down upon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour Jesus Christ. Amen.

¶ The third Collect.

LIghten our darknesse, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jesus Christ. Amen.

2 Corinthians 13.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all. Amen.

AN HOMILY
of Repentance,
And of true Reconciliation unto God.

THere is nothing that the holy Ghost doth so much labour in all the scriptures to beat in mens heads, as repentance, amendment of life, and speedy returning unto the Lord God of Hosts. And no marvell why: For we do daily, and hourly by our wickednesse, & stubborn disobedience, horribly fall away from God, thereby purchasing unto our selves (if he should deal with us according to his justice) eternall damnation. So that no doctrine is so necessary in the church of God, as is the doctrine of repentance, and amendment of life. And verily the true preachers of the gospel of the kingdom of heaven, and of the glad and joyfull tidings of salvation, have alwayes in their godly sermons, and preachings unto the people, joyned these two together, I mean

The doctrine of repentance is most necessary.

mean repentance, and forgivenesse of sins, even as our Saviour Jesus Christ did appoint himself, saying, So it behoved Christ to suffer, and to rise again the third day, and that repentance, and forgivenesse of sins should be preached in his Name among all nations. And therefore the holy apostle doth in the acts speak after this manner: I have witnessed both to the Jews and to the Gentiles, the repentance towards God, and faith towards our Lord Jesus Christ. Did not John Baptist, Zacharias son, begin his ministerie with the doctrine of repentance, saying, Repent, for the kingdom of God is at hand? The like doctrine did our Saviour Jesus Christ preach himself, and commanded his apostles to preach the same.

I might here alledge very many places out of the prophets, in the which this most wholesome doctrine of repentance is very earnestly urged, as most needfull for all degrees, and orders of men, but one shall be sufficient at this present time.

These are the words of Joel the prophet. Therefore also now the Lord saith, Return unto me with all your heart, with fasting, weeping and mourning, rent your hearts, and not your clothes, and return unto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great compassion, and ready to pardon wickednesse. Whereby it is given us to understand, that we have here a perpe- Joel. 2.

A perpetuall rule which all must follow.

perpetuall rule appointed unto us, which ought to be observed, and kept at all times, and that there is none other way whereby the wrath of God may be pacified, and his anger asswaged, that the fiercenesse of his furie, and the plagues of destruction, which by his righteous judgement he had determined to bring upon us, may depart, be removed, and taken away. Where he saith, But now therefore, saith the Lord, return unto me: It is not without great importance, that the prophet speaketh so. For he had afore set forth at large unto them, the horrible vengeance of God, which no man was able to abide, and therefore he doth move them to repentance, to obtain mercie: as if he should say, I will not have these things to be so taken, as though there were no hope of grace left. For although ye do by your sins deserve to be utterly destroyed, and God by his righteous judgements hath determined to bring no small destruction upon you, yet know that though ye are in a manner on the very edge of the sword, if ye will speedily return unto him, he will most gently, and most mercifully receive you into his favour again. Whereby we are admonished, that repentance is never too late, so that it be true, and earnest. For sith that God in ỹ scriptures will be called our Father, doubtlesse he doth follow the nature, and propertie of gentle, and mercifull fathers which seek nothing so much, as the returning

turning again, and amendment of their chil- Luke 15.
dren, as Christ doth abundantly teach in the
parable of the prodigall son. Doth not the Ezech 18.
Lord himself say by the prophet, I will not the Esay 1.
death of the wicked, but that he turn from his 1 John 2
wicked wayes, and live? And in another place,
If we confesse our sin, God is faithfull, and
righteous to forgive us our sins, and to make
us clean from all wickednesse. Which most
comfortable promises are confirmed by many
examples of the scriptures. When the Jews
did willingly receive, and embrace the whole-
some counsell of the prophet Esay, God by and Esay 37.
by did reach his helping hand unto them, and 2. Par. 33.
by his angel did in one night slay the most wor-
thy and valiant souldiers of Sennacheribs camp.
Whereunto may king Manasses be added, who
after all manner of damnable wickednesse, re-
turned unto the Lord, and therefore was heard
of him, and restored again into his kingdom.
The same grace, and favour did the sinfull
woman Magdalene, Zacheus, the poor thief, and Luke 7 16.
many other feel. All which things ought to
serve for our comfort against the temptations
of our consciences, whereby the devill goeth
about to shake, or rather to overthrow our
faith. For every one of us ought to apply the
same unto himself, and say, Yet now return
unto the Lord: neither let the remembrance of
thy former life discourage thee, yea the more
wicked that it hath been, the more fervent, and
earnest let thy repentance or returning be, and

forthwith thou shalt feel the ears of the Lord wide open unto thy prayers. But let us more narrowly look upon the commandment of the Lord touching this matter. Turn unto me (saith he by the holy prophet Joel) with all your hearts, with fasting, weeping, and mourning. Rent your hearts, and not your garments, &c. In which words he comprehendeth all manner of things that can be spoken of repentance, which is a returning again of the whole man unto God, from whom we be fallen away by sin. But that the whole discourse thereof may the better be born away, we shall first consider in order four principall points, that is, from what we must return, to whom we must return, by whom we may be able to convert, and the manner how to turn to God.

From whence we must turn.

First, from whence, or from what things we must return. Truly we must return from those things, whereby we have been withdrawn, plucht, and led away from God. And these generally are our sins, which, as the prophet Esay doth testifie, do separate God, and us, and hide his face, that he will not hear us. But under the name of sin, not onely those grosse words, and deeds, which by the common judgement of men, are counted to be filthy, and unlawfull, and so consequently abominable sins: but also the filthy lusts, and inward concupiscences of the flesh, which (as S. Paul testifieth) do resist the will, and Spirit of God, and therefore ought earnestly to be bridled.

Galat. 5.

and

and kept under. We must repent of the false and erronious opinions that we have had of God, and the wicked superstition that doth breed of the same, the unlawfull worshipping and service of God, and other like. All these things must they forsake, that will truly turn unto the Lord, and repent aright. For such things the wrath of God cometh upon the children of disobedience: no end of punishment ought to be looked for as long as we continue in such things. Therefore they be here condemned, which will seem to be repentant sinners, and yet will not forsake their idolatry, and superstition. Secondly, we must see unto whom we ought to return. Revertimini usque ad me, saith the Lord: that is, Return as far as unto me. We must then return unto the Lord, yea, we must return unto him alone: for he alone is the truth, and the fountain of all goodnesse: But we must labour that we do return as far as unto him, and that we do never cease or rest till we have apprehended, and taken hold upon him. Ephes. 5.

Unto whom we ought to return.

But this must be done by faith. For sith that God is a Spirit, he can by no other means be apprehended, and taken hold upon. Wherefore, first they do greatly erre, which do not turn unto God, but unto the creatures, or unto the inventions of men, or unto their own merits. Secondly, they that do begin to return unto the Lord, and do faint in the mid-

way, before they come to the mark that is appointed unto them. Thirdly, because we have of our own selves nothing to present us to God, and do no lesse flee from him after our fall, then our first parent Adam did, who when he had sinned did seek to hide himself from the sight of God, we have need of a Mediatour for to bring and reconcile us unto him, who for our sins is angry with us. The same is Jesus Christ, who being true, and naturall God, equall, and of one substance with the Father, did at the time appointed take upon him our frail nature, in the blessed Virgins womb, and that of her undefiled substance, that so he might be a mediatour between God, and us, and pacifie his wrath. Of him doth the Father himself speak from Heaven, saying, This is my welbeloved Son, in whom I am well pleased. And he himself in his gospel doth cry out, and say, I am the way, the truth, and the life, no man cometh unto the Father but by me. For he alone did with the sacrifice of his body, and blood, make satisfaction unto the justice of God for our sins. The apostles do testifie, that he was exalted, for to give repentance, and remission of sins unto Israel. Both which things he himself did command to be preached in his Name. Therefore they are greatly deceived that preach repentance without Christ, and teach the simple, and ignorant, that it consisteth only in the

By whom we must return unto God.

Mat. 5.

John 14.
John 1.
1. Pet. 1.

Acts 5.
Luke 14.

works

workes of men. They may indeed speak many things of good workes, and of amendment of life, and manners: but without Christ they be all vain, and unprofitable. They that think that they have done much of themselves towards repentance, are so much more the farther from God, because they do seek those things in their own workes, and merits, which ought onely to be sought in our Saviour Jesus Christ, and in the merits of his death, and passion, and blood-shedding. Fourthly, this holy Prophet Joel doth lively expresse the manner of this our returning or repentance, comprehending all the inward and outward things that may be here observed. First, he will have us to return unto God with our whole heart, whereby he doth remove, and put away all hypocrisie, lest the same might justly be said unto us, This people draweth nere unto me with their mouth, and worship me with their lips, but their heart is far off from me. John 15.

The manner of our returning.

Esay 29. Matth. 15.

Secondly, he requireth a sincere, and pure love of godlinesse, and of the true worshipping, and service of God, that is to say, that forsaking all manner of things that are repugnant, and contrary unto Gods will, we do give our hearts unto him, and the whole strength of our bodies, and soules, according to that which is written in the Law: Thou shalt love the Lord thy God with all thy heart,

with all thy soul, and with all thy strength: Here therefore nothing is left unto us, that we may give unto the world, and unto the lusts of the flesh. For sith that the heart is the fountain of all our works, as many as do with the whole heart turn unto the Lord, do live unto him onely. Neither do they yet repent truely, that halting on both sides, do otherwhiles obey God, but by and by do think, that laying him aside, it is lawfull for them to serve the world, and the flesh. And because that we are letted by the naturall corruption of our own flesh, and the wicked affections of the same, he doth bid us also to return with fasting: not thereby understanding a superstitious abstinencie, and choosing of meats, but a true discipline or taming of the flesh; whereby the nourishments of filthy lusts, and of stubborn contumacie, and pride, may be withdrawn, and plucht away from it. Whereunto he doth adde weeping, and mourning, which do contain an outward profession of repentance, which is very needfull, and necessary, that so we may partly set forth the righteousnesse of God, when by such means we do testifie that we deserved punishments at his hands, and partly stop the offence that was openly given unto the weak.

Deu. 6.

Halting on both sides.

This did David see, who being not content to have bewept, and bewailed his sins privately, would publikely in his Psalms declare,

Psal. 25.

and

and set forth the righteousnesse of God, in punishing sin, and also stay them that might have abused his example to sin the more boldly. Therefore they are farthest from true repentance, that will not confesse, and acknowledge their sins, nor yet bewail them, but rather do most ungodly glory, and rejoyce in them. Now lest any man should think that repentance doth consist in outward weeping, and mourning onely, he doth rehearse that wherein the chief of the whole matter doth lie, when he saith, Rent your hearts, and not your garments, and turn unto the Lord your God. For the people of the east part of the world were wont to rent their garments, if any thing happened unto them that seemed intolerable. This thing did hypocrites sometime counterfeit, and follow, as though the whole repentance did stand in such outward gesture. He teacheth then, that another manner of thing is required, that is, that they must be contrite in their hearts, that they must utterly detest, and abhorre sins, and being at defiance with them, return unto the Lord their God, from whom they went away before. For God hath no pleasure in the outward ceremonie, but requireth a contrite, and humble heart, which he will never despise, as David doth testifie. There is therefore none other use to these outward ceremonies, but as far forth as we are stirred up by them, and do serve to

Psal. 51.

Hypocrites do counterfeit all maner of things.

Psal. 51.

the

the glory of God, and to the edifying of other.

How repentance is not unprofitable

How doth he adde unto this doctrine of exhortation, certain godly reasons, which he doth ground upon the nature, and property of God, and whereby he doth teach that true repentance can never be unprofitable or unfruitfull. For as in all other things mens hearts doe quail, and faint, if they once perceive that they travail in vain: Even so most specially in this matter must we take heed, and beware that we suffer not our selves to be perswaded that all that we doe is but labour lost: for thereof either sudden desperation doth arise, or a licencious boldnesse to sinne, which at length bringeth unto desperation. Lest any such thing then should happen unto them, he doth certifie them of the grace, and goodnesse of God, who is alwayes most ready to receive them into favour again, that turn speedily unto him. Which thing he doth prove with the same titles wherewith God doth describe, and set forth himself unto Moses, speaking on this maner: For he is gracious, and mercifull, slow to anger, of great kindnesse, and repenteth him of the evil, that is, such a one as is sorry for your afflictions. First, he calleth him gentle and gracious, as he who of his own nature is more prompt, and ready to do good, then to punish. Whereunto the saying of Esaias the Prophet seemeth to pertain,

Exod. 34.

where

where he saith, Let the wicked forsake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pitie on him, and to our God, for he is very ready to forgive. Secondly, he doth attribute unto him mercy, or rather (according to the Hebrew word) the bowels of mercies: whereby he signified the naturall affections of parents towards their children. Which thing David doth set forth goodly, saying, As a father hath compassion on his children, so hath the Lord compassion on them that fear him, for he knoweth whereof we be made, he remembreth that we are but dust. Thirdly, he saith, that he is slow to anger, that is to say, long-suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindnesse, for he is that bottomlesse Well of all goodnesse, who resorteth to do good unto us: therefore did he create, and make men, that he might have whom he should do good unto, and make partakers of his heavenly riches. Fiftly, he repenteth of the evil, that is to say, he doth call back again, and revoke the punishment which he had threatned, when he seeth men repent, turn, and amend. Whereupon we do not without a just cause detest, and abhorre the damnable opinion of them, which do most wickedly go about to perswade the simple and ignorant people, that if we chance, after we be once come to God, and grafted in his Son Je-

Isaias 55.

Psalm 103.

Against the Novatians.

fus Christ to fall into some horrible sin, it shall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the favour, and mercy of God. And that they may give the better colour unto their pestilent and pernicious errour, they do commonly bring in the first, and tenth Chapters of the Epistle to the Hebrews, and the second Chapter of the second Epistle of Peter, not considering that in those places the holy Apostles do not speak of the daily falls, that we (as long as we carry about this body of sin) are subject unto: but of the finall falling away from Christ, and his Gospel, which is a sin against the holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and his Word, they do crucifie and mock him (but to their utter destruction) and therefore fall into desperation, and cannot repent. And that this is the true meaning of the holy Spirit of God, it appeareth by many other places of the Scriptures, which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sin. For the probation hereof, we read this: O Israel (saith the holy Prophet Jeremy) if thou return, return unto me, saith the Lord, and if thou put away thine abominations out of my sight, then shalt thou not be removed. Again, these

Matth. 12
Mark 3
The sin against the holy Ghost.

Jere. 4

Esaias 55

are

are Esaias words: Let the wicked forsake his own wayes, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him, and to our God, for he is ready to forgive. And in the Prophet Osee, the godly do exhort one another after this manner, Come and let us turn again unto the Lord, for he hath smitten us, and he will heal us, he hath wounded us, and he will binde us up again. It is most evident and plain, that these things ought to be understood of them that were with the Lord afore, and by their sins and wickednesses were gone away from him. Ose 6 Note.

For we do not turn again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfainedly unto the Lord their God, the favour and mercy of God unto forgivenesse of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins (for there is no righteous man upon the earth that sinneth not, and if we say we have no sin, we deceive our selves, and the truth is not in us) yet if we rise again by Repentance, and with a full purpose of amendment of life do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesu Christ, there is an assured and infallible hope of par- Eccles. 7 1 John 1

don and remission of the same, and that we shall be received again into the favour of our Heavenly Father. It is written of David: I have found a man according to mine own heart, or, I have found David the son of Jesse, a man according to mine own heart, who will do all things that I will. This is a great commendation of David. It is also most certain, that he did stedfastly beleeve the promise that was made him touching the Messias, who should come of him touching the flesh, and that by the same faith he was justified, and grafted in our Saviour Jesu Christ to come, and yet afterwards he fell horribly, committing most detestable adultery, and damnable murther, and yet as soon as he cried Peccavi, I have sinned, unto the Lord, his sins being forgiven, he was received into favour again. Now will we come unto Peter, of whom no man can doubt but that he was grafted in our Saviour Jesus Christ, long afore his denyall. Which thing may easily be proved by the answer which he did in his Name, and in the name of his fellow Apostles, make unto our Saviour Jesu Christ, when he said unto them, Will ye also go away? Master (saith he) to whom shall we go? Thou hast the words of eternall life, and we beleeve, and know that thou art that Christ the Son of the living God. Whereunto may be added the like confession of Peter, when Christ doth give us most

Acts 13
2 Sam. 7
2 Sam. 11
2 Sam 22
John 6

most infallible testimony: Thou art blessed, Simon the son of Jonas, for neither flesh nor blood hath revealed this unto thee, but my Father which is in heaven. These words are sufficient to prove, that Peter was already justified, through this his lively faith in the onely begotten Son of God, whereof he made so notable, and so solemn a confession. But did not he afterwards most cowardly deny his Master, although he had heard of him, Whosoever denieth me before men, I will deny him before my Father? Nevertheless, assoon as with weeping eyes, and with a sobbing heart he did acknowledge his offence, and with an earnest repentance did flee unto the mercy of God, taking sure hold thereupon, through faith in him whom he had so shamefully denied, his sinne was forgiven him, and for a certificate and assurance thereof, the room of his Apostleship was not denied unto him. But now mark what doth follow. After the same holy Apostle had on Whitsunday with the rest of the Disciples received the gift of the holy Ghost most abundantly, he committed no small offence in Antiochia, by bringing the consciences of the faithfull into doubt by his example, so that Paul was fain to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Gospell. Shall we now say, that after this grievous offence, he was utterly excluded, and shut out

Matth. 26. Matth. 10

Acts 2

Gal. 2

from the grace, and mercy of GOD, and that this his trespasse, whereby he was a stumbling-block unto many, was unpardonable: GOD defend we should say so. But as these examples are not brought in, to the end that we should thereby take a boldnesse to sinne, presuming on the mercy, and goodnesse of GOD: but to the end that if through the frailnesse of our own flesh, and the temptation of the divell, we fall into like sinnes, we should in no wise despaire of the mercy, and goodnesse of GOD: Even so must we beware, and take heed, that we doe in no wise think in our hearts, imagine, or beleeve that we are able to repent aright, or turn aright, or to turn effectually unto the Lord by our own might, and strength. For this must be verified in all men, Without me ye can doe nothing. Again, of our selves we are not able as much as to think a good thought. And in another place, It is God that worketh in us both the will, and the deed. For this cause, although Ieremy had said before, If thou return, O Israel, return unto me, saith the Lord: Yet afterwards he saith, Turn thou me, O Lord, and I shall be turned, for thou art the Lord my God. And therefore that holy Writer, and ancient Father Ambrose doth plainly affirm, that the turning of the heart unto GOD, is of GOD, as the Lord himself doth testifie by his Prophet, saying, And I will give thee a heart to know me, that I am

What we must beware of.

John 15
2 Cor. 3
Phil. 2
Jere. 6

Ambros. de vocat. gent. lib. 8. cap. 9.

I am the Lord, and they shall be my people, and I will be their GOD, for they shall return unto me with their whole heart. These things being considered, let us earnestly pray unto the living God our heavenly Father, that he will vouchsafe by his holy Spirit, to work a true, and unfained repentance in us, that after the painfull labours, and travels of this life, we may live eternally with his Son Jesus Christ: to whom be all praise, and glory for ever, and ever,
AMEN.

FINIS.

FINIS